



JUCHE

Theory and Application

PYONGYANG, KOREA

1978

JUCHE THEORY AND APPLICATION

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Foreign Languages Publishing House

Pyongyang, Korea

1978

EDITOR'S NOTE

On the occasion of the 65th birthday of the great leader Comrade Kim Il Sung, the book authored by Chaouki Ajami under the title, "Juche—Theory and Application," was published in Arabic and French in Lebanon.

We present its English version to our readers.

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AUTHOR'S REMARK

WHAT MADE ME WRITE THIS BOOK?

Thirty years have passed since Comrade President Kim Il Sung, the great leader of the Korean revolution, founded the Workers' Party of Korea.

These are glorious years marked by the proud struggle and great victory, in which the Democratic People's Republic of Korea, once a country that had suffered an eclipse on the world map, has been turned into a powerful socialist country under the wise leadership of Comrade President Kim Il Sung, the great revolutionary leader, and with the brilliant embodiment of his great Juche idea—a country which is independent in politics, self-supporting in the economy and self-defensive in national defence.

All the victories and successes gained by the Workers' Party of Korea in the revolution and construction are precisely the outcome of the ingenious guidance of Comrade President Kim Il Sung, the great revolutionary leader, and are the splendid fruition of the ever-lasting Juche idea initiated by him.

The great revolutionary leader Comrade Kim Il Sung fathered this immortal Juche idea during the incipient period of the Korean revolution and put it into practice with his wise guidance. As a result, the Workers' Party of Korea, the lodestar of

the Korean people, could advance vigorously along the road of victory and glory, weathering through all trials and many-fold difficulties, and could work the world-startling miracle of the 20th century.

For those who are fighting to safeguard national independence and build a new, blessed society, it is very important to delve into the Juche idea and learn its greatness and undiminished vitality from the living experiences of the DPRK, the "cradleland of Juche."

This made me write this book.

CHAOUKI AJAMI

Chairman of the Lebanese Committee
for Studying of the Ideas of
Comrade Kim Il Sung

April 1977

1. The Juche Idea—the Correct Guiding Ideology of Our Era for Successful Revolution and Construction

1) JUCHE IDEA REFLECTS THE DEMANDS OF PRESENT TIMES

The progressive people in our age have been seeking for a correct guiding ideology that reflects the demands of the times and the revolutionary development, with a view to liquidating the hangovers from the old society that caused all kinds of social evils and to creating a new society earnestly longed for by mankind, where everyone can live a life freed from exploitation and oppression.

Correct guiding ideology provides people with the proper outlook on nature and society; it is a decisive factor enabling them to remake nature and transform society according to their wish and demand.

Only when people have this ideology can they set their goal, employ scientific methods for attaining it, and transform the world purposefully and confidently.

Hence, the people of fighting countries are eager to acquire the correct guiding ideology that should serve

as their trailblazer at all times.

The demand for this ideology has become most urgent in our era which differs radically from the preceding ages. Ours is a new historic era in which the masses of the people have made their debut on the arena of history as masters governing the world, and are making history independently and creatively.

Imperialism is going to ruin for good. Gone are the days when the imperialists bossed the whole show. The people who had once been outside the orbit of historical progress and considered simply objects of history now find the world under their full control, strive for a happy life and make history as the masters of the world. Particularly noteworthy is that the people of many countries who have just cast off the imperialist and colonial yoke are still striving to defend national independence and build a new society.

At present the revolution and construction are under way everywhere in the world with the national state as a unit. They are progressing incomparably farther than ever.

The DPRK and many other countries, having established the socialist system, are engaged in the building of socialism and communism.

Such realities in our era have raised a host of new, complex theoretical and practical questions which were not brought forth in the preceding ages. Hence our era needs a correct guiding ideology of the revolution and construction, the ideology with which to successfully solve all the theoretical and practical problems of the times to meet urgent demand of the present-day revolutionary development.

The Juche idea of the great revolutionary leader Comrade President Kim Il Sung shows the correct way of solving all the problems arising in the revolution and construction.

Comrade President Kim Il Sung, the great thinker and theorist, fathered the undying Juche idea with his brilliant penetration into the pressing demand of the revolutionary development in our era, thereby providing the world's revolutionary people with the powerful ideological and theoretical weapon that brightly illuminates the path for them to follow.

2) QUINTESSENCE OF THE JUCHE IDEA

The Juche idea is the great ideology that forms the quintessence of the revolutionary ideas of the great leader Comrade President Kim Il Sung. They represent the system of the idea, theory and method of Juche. In other words, the revolutionary ideas of Comrade President Kim Il Sung constitute an integral whole which comprises the Juche idea discovered for the first time in the history of human thought, and the theory and method clarified by this idea in relation to the revolution and construction.

All the thoughts and theories of Comrade President Kim Il Sung proceed from the Juche idea and embody it.

The Juche idea is the source of the greatness and creativeness of the great leader Comrade President

Kim Il Sung's revolutionary ideas; it is the decisive guarantee for placing the great leader's revolutionary ideas on the pinnacle of the developing human thoughts. Without grasping Comrade President Kim Il Sung's Juche idea, therefore, one can hardly comprehend his great revolutionary ideas and the admirable value of their vitality.

The Juche idea is the great ideology that tells men, the masses of the people, how to become the genuine masters of the revolution and construction.

It is the guiding ideology which shows the popular masses the way of freeing themselves not only from national and class oppression and exploitation but also from all sorts of fetters to enjoy an independent and creative life as genuine masters of their own destiny.

The Juche idea supplies the guiding principle of the revolution and the method of finding the correct solution to all problems arising in the revolution and construction.

The Juche idea holds that the strength of the popular masses is, above all, the basic element in the solution of all problems. This is the guiding principle of the revolution and construction.

Comrade President Kim Il Sung taught:

"In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction. In other words, one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny." (Kim Il Sung,

As pointed out by the Comrade President, the masters of the revolution and the work of construction are the masses of the people and they are also the motive force of the revolution and the work of construction.

The masses of the people are directly in charge of the revolution and construction. They are the most powerful beings in the world. They are truly responsible for their own destiny and have an inexhaustible capacity for hewing it out.

They not only remake nature and produce material wealth by their creative labour, but play the great role in developing science and culture.

Particularly, the popular masses establish a new advanced social system and develop society without letup, crushing the resistance of the reactionary force standing in the way of social progress. No force can take the place of the popular masses of a given country, genuine masters of its revolution, in carrying on the revolution and construction of their country, or deliver them on their behalf.

If the masses of the oppressed people, unaware of their being masters of the revolution, either consider that they "are destined to be" ill-clad, hunger-stricken, oppressed and exploited or expect the imperialists to "do something nice" for them, they will never be able to extricate themselves from slavery.

This is a serious lesson drawn by hundreds of millions of the Asian, African and Latin American peoples from their bitter experiences, that is, the long-drawn imperialist and colonialist exploitation and

oppression. The masses of the people, therefore, should keenly realize that they alone are responsible for their own destiny and that they can attain liberation only with their own strength and struggle.

Only then can they win a decisive victory in their struggle to throw away all sorts of yokes and fetters, and become the genuine masters of their own destiny. It is precisely the great idea of Juche that gives the perfect answer to this fundamental question on which hinges the destiny of revolution and construction.

The Juche idea not only tells that the masses of the people are masters of the revolution and construction but also shows the fundamental stand and methods that help them successfully discharge their duty as such.

Comrade President Kim Il Sung taught:

"Establishing Juche means taking the attitude of a master towards the revolution and construction. Since the masters of the revolution and construction are the masses of the people, they should take a responsible attitude of a master towards the revolution and construction. The attitude of a master finds expression in an independent and creative stand."
(*Ibid.*, p. 257.)

True, the masses of the people are masters of the revolution and construction, but they are unable to spontaneously perform their duty and role as such.

Men are the beings with ideology and consciousness, which govern their actions. Only when they, conscious of their being the masters of all things, establish Juche thoroughly and keep up a responsible attitude of a master, can they satisfactorily perform

their duty and role as masters of the revolution.

Comrade President Kim Il Sung's thought on the establishment of Juche is a great idea because it gives the clear-cut answer to this problem. In other words, it is the great idea that enables the masses of the people to firmly maintain the responsible stand as masters of all things and successfully do their part as such.

The attitude of a master towards the revolution and construction finds expression in adhering to an independent and creative stand.

3) INDEPENDENT STAND

The independent stand represents the stand of rejecting dependence on others, thinking and judging all things with one's own brain, displaying the revolutionary spirit of self-reliance with faith in one's own strength and solving one's own affairs on one's own responsibility under all circumstances.

The independent stand bears two aspects in concrete terms:

(1) One should reject dependence on others, think and judge everything with one's own brain and tackle it by oneself.

(2) One should have faith in one's own strength and solve all problems in the revolutionary spirit of self-reliance.

The creative stand represents the basic method by

which to oppose the dogmatic approach to the existing theory and others' experiences, bring out the revolutionary enthusiasm and creative wisdom of the popular masses and thus solve all problems arising in the revolution and construction in conformity with the actual conditions of one's own country.

It also bears two aspects:

(1) It is a stand of solving all problems by enlisting the revolutionary zeal and inexhaustible creativity of the popular masses.

(2) It is a stand of rejecting the dogmatic approach to the existing theory and others' experiences and solving all problems in line with the specific conditions of one's own country.

The independent stand is a fundamental stand that should be maintained in the revolution and construction, because it enables the masses of the people to defend their rights as masters of all things and fully discharge their responsibility as such.

The success of the revolution and construction depends upon how the popular masses, their masters, discharge their responsibility as such.

The independent stand provides a firm guarantee for inducing the masses of the people to defend their right as masters and perform their responsibility as such.

First of all, the independent stand helps the masses of the people perform a master's role most correctly in the revolution and construction by getting them to think and judge everything with their own brain and solve all problems raised.

If they lose independence, they will fall into flun-

keyism which means blindly following great powers. Then they will be even unable to tell right from wrong. They will do what others just do, whether it is revisionism, dogmatism or capitulationism.

If the masses of the people lose their discretion and follow others like this, they cannot formulate a correct line and, even if it is laid down, cannot carry it through to the end. They will ceaselessly waver as the political situation changes. Then, they will do serious harm to the revolution and construction, far from carrying them to success.

From this it follows that the popular masses can properly play a master's role in the revolution and construction, only when they hold fast to the independent stand.

Further, the independent stand enables the masses to display the revolutionary spirit of self-reliance and solve all the problems arising in the revolution and construction with their own efforts.

The revolution and construction proceed with the national state as a unit. Therefore, if the masses of the people fail to take the independent stand, they will lose faith in their own strength as well as the revolutionary spirit of solving all problems with their own strength. Then they can hardly be the masters of their own destiny, and they will be unable to push the revolution and construction successfully.

If one, captured by the spirit of relying on others, looks to other countries for aid only, one will eventually lose faith in one's own strength and make little effort to mobilize one's own national resources, and will be unable to display any creative initiative.

In such a case, one will vacillate even in face of slight difficulty and hardship in the revolution.

The Party and people in each country, therefore, should hold fast to the independent stand and fully display the revolutionary spirit of self-reliance if they are to score success in the revolution and construction.

This truth has been confirmed by the phenomenal victory and success the Korean people won under the wise guidance of the great leader Comrade President Kim Il Sung, by the invaluable experience of Korea and by the struggle of the third world's people to achieve national independence and build a new society.

The great leader Comrade President Kim Il Sung led the Korean people to reject dependence on others and solve all problems with their own strength even under difficult conditions where the US imperialist aggressors had destroyed everything in Korea during the Fatherland Liberation War.

The Workers' Party of Korea and the Korean people firmly maintained the revolutionary principle of self-reliance and made every effort to enlist their own strength and national resources without reserve in all circumstances. In this way they could build a powerful independent national economy and advance the building of socialism at an exceptionally rapid tempo, successfully pulling through many-fold hardships and difficulties.

4) CREATIVE STAND

The creative stand represents the fundamental method the people must employ in the struggle to transform nature and society.

Comrade President Kim Il Sung taught:

"The success of revolution and construction depends, after all, on how their efforts are mobilized. Our Party has been able to work great miracles in socialist economic construction by giving full scope to the inexhaustible creative energies of the masses of people." (*The Non-Alignment Movement Is a Mighty Anti-Imperialist Revolutionary Force of Our Times*, Eng. ed., p. 153.)

The popular masses have an inexhaustible strength which is essential for the solution of all problems. The creative stand affords the correct way to give the fullest play to the creativity of the popular masses who are masters of the revolution. This explains why it represents the fundamental method to be employed in remaking nature and society.

The creative stand offers the most successful solution to the three important problems which are of vital significance in increasing the creativity of the masses of the people.

To begin with, the creative stand helps take the most correct attitude toward the foregoing revolutionary theory of the working class. How to approach this

theory poses the most important problem in properly enlisting the creativity of the popular masses.

It is because the dogmatic absolutization of the existing theory and formula is the main obstacle fettering the creativity of the popular masses.

The Marxist-Leninist theory, by nature, is not a dogma but a creative doctrine.

The universal doctrine of Marxism-Leninism, therefore, can serve as a powerful weapon in the revolutionary struggle, only when it is creatively applied and developed in conformity with the actual conditions of one's own country.

If one absolutizes and mechanically applies each formula of the Marxist-Leninist theory, irrespective of its advisability to one's own country, it will not only prevent one from correctly solving the new, complex problems arising in the revolution and construction, but result in greatly decreasing the vitality of the Marxist-Leninist theory itself.

The creative stand enables the Party and people in each country to creatively apply and develop the quintessence of the foregoing revolutionary theory of the working class in keeping with the actual conditions of their country while firmly safeguarding it.

In this way, it frees people from the fetters of dogmatism and helps them correctly solve the new, theoretical and practical problems that crop up with the change of times and the progress of revolution.

Next, the creative stand prompts one to take the correct attitude toward others' experiences. This acquires a great meaning in enhancing the creativity of the masses of the people, masters of the revolution

and construction.

The great revolutionary leader Comrade President Kim Il Sung taught:

"We respect the experiences of other countries, but always take a critical attitude towards them. So we accept any experience that is beneficial to us, but reject any that is unnecessary and harmful. Even when introducing a good experience from another country, we do so by remodelling and modifying it to suit the actual conditions of our country." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. IV, p. 230.)

The Party and people in each country gain various experiences in the course of carrying on the revolution and construction. Such experiences make substantial contribution to enriching the strategy and tactics of the world revolution. So, each country should respect the experiences of other countries and refer to them in making the revolution. But the experience of another country is acquired under its specific socio-historical conditions on all accounts and accordingly has its national peculiarity.

Some of the experiences accumulated in other countries may suit the actual conditions of a given country, but some may not.

This makes it necessary not to dogmatically swallow others' experiences whole but to treat them critically while respecting them. If one takes the dogmatic attitude of mechanically copying others' experiences as they are, then it will not only do serious harm to the revolution and construction of one's own country but also discredit others' experiences. Fur-

ther, this will render it impossible to formulate the line and policy suited to the actual conditions of one's country and display the creative initiative in the revolutionary struggle and the work of construction.

The Workers' Party of Korea, therefore, waged a tenacious struggle from the outset against the flunkeyists and dogmatists who were trying to swallow others' experiences whole and copy them.

It carried out the socialist transformation of economic forms prior to technical reconstruction, turning down the flunkeyist and dogmatist argument that agricultural cooperativization could hardly precede socialist industrialization.

All the victories and successes achieved in the DPRK came from the vigorous struggle to overcome the flunkeyist and dogmatist approach to others' experiences.

The creative stand also makes one assume the correct attitude toward one's own things. This carries weighty significance in bringing the revolution and construction to success by giving full scope to the creativity of the masses of the people.

Comrade President Kim Il Sung taught:

"We should study our own things in earnest and be versed in them. Otherwise, we shall be unable to solve creatively in keeping with our actual conditions the new problems that confront us one after another in practice." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. I, p. 588.)

Each country is the main arena where its people conduct revolutionary activities, and it is the direct

object of revolutionary practice.

Only when one is versed in the history, geography, economy and culture of one's own country, can one truly love it and solve all problems to suit its actual conditions.

Only when one knows one's own things full well, can one take a correct attitude towards the existing revolutionary theory and the experiences of other countries, creatively apply them in line with the actual conditions of one's own country and fully display patriotic devotion and creativity.

If one fails to know one's own things well, one will be unable to successfully carry out the revolution and construction of one's own country no matter how well one may be acquainted with the things of other countries. In case one knows little of the history of one's own country and the revolutionary history of one's people, while knowing others', one cannot have a truly ardent patriotic spirit and arm oneself firmly with the revolutionary traditions of one's own people.

In case one is quite ignorant of animals, plants and natural resources in one's own country, one can hardly contribute to rapidly developing the economy of one's own country. If one blindly worships the culture of other countries while devaluating one's own, it will be hardly possible to develop one's national culture to the people's liking.

If one fails to know one's own things well and value them, one will eventually sink deep into the mire of national nihilism, lose self-confidence and fail to display creativity.

The creative stand renders it possible for the masses of the people to oppose flunkeyism and national nihilism to the letter, value their own things and get well versed in them, know the realities of their country and solve all problems on their own. Consequently, they come to love their country warmly and solve all problems in keeping with its actual conditions.

As seen from the above, the creative and independent stands represent the most correct position and method which enable the popular masses to satisfactorily fulfil their obligation and role as masters of the revolution and construction.

The independent and creative stands, manifesting a responsible attitude towards the revolution and construction, are integrated inseparably.

The independent stand is related to the problem of holding fast to the stand of a master in the revolution and construction, whereas the creative stand concerns how to enhance the role of a master.

If one fails to maintain either of the two stands, one can hardly perform the role of a master and establish Juche firmly in the revolution and construction.

Apart from the independent stand, there can be no creative stand; it is plain that no creativity can be expected of those who dance to others' tune without any views of their own.

Only when one sticks fast to the independent stand of using one's own brain and unravelling all problems on the principle of self-reliance can one take the creative stand and solve all problems to suit the specific conditions of one's own country. Meanwhile,

anyone devoid of the creative stand cannot hold fast to the independent stand. In other words, without the creative stand, one cannot maintain one's stand as a master of the revolution and construction nor can discharge one's responsibility as such. Only when the role of the popular masses is heightened is it possible to solve everything creatively and keep up the independent stand properly.

5) BASIS OF THE JUCHE IDEA

The Juche idea is based on the philosophical principle that men or the masses of the people are the masters of all things and the decisive factor in everything.

Comrade President Kim Il Sung taught:

"The basis of the Juche idea is that man is the master of all things and the decisive factor in everything." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. VI, p. 261.)

"The basis of our Juche idea is that the masses of the working people are masters of everything and they decide everything." (*Talk with the Director of Daho Express, Official Newspaper of the Dahomeyan Government*, p. 26.)

That men or the masses of the people are masters of all things and they decide everything means that they are the most valuable and powerful beings in the world.

Man has the spirit of independence and ideological

consciousness. This is why he is most powerful in the world.

Independence is what people try to maintain in their endeavour to free themselves from the binding force of the outside world without obeying it blindly. Man, by nature, strives to transform nature and society as he wants and keep them under his domination.

Man could break out of the animal world and score great successes in conquering nature and developing society, because he was a social being with the spirit of independence.

Independence is what keeps man alive.

If man loses independence in society, he cannot have dignity as a human being nor can he find any true worth in his life. It is because if he is deprived of independence he is virtually dead as a social human being. That is why the revolutionaries deem it more honourable to die in the fight for freedom than to keep themselves alive in slavery.

Man has ideological consciousness, along with the spirit of independence. This makes him a powerful social being that remakes nature and society according to his will and wish without adapting himself to the outside world blindly.

6) REQUIREMENT OF THE JUCHE IDEA

The requirement of the Juche idea stems from the basis of this idea.

Comrade President Kim Il Sung taught:

"Attaching the greatest importance to people in every respect and serving them—this is precisely the requirement of the Juche idea." (Kim Il Sung, *Selected Works*, Eng. ed. Vol. VI, p. 261.)

It is the demand of the Juche idea to lay the main consideration on people in every respect and serve them. This teaches us to find the key to the solution of all problems in people. It is true that with no means of livelihood people can neither live nor develop.

In this sense, it can be said that the economy constitutes the material foundation of social life. This means of living, however, exists for people on every account and would be meaningless without them. It is also people who create the means of living and improve their living conditions.

Therefore, what is most important in social progress is to train people to be more dynamic; in order to powerfully push the revolution and construction, priority should be given to the work with men, the work of remoulding their ideology.

The Juche idea also demands that man be regarded as the most precious treasure in the world and the revolution and construction always become the work for people.

Therefore, it opposes all the reactionary ideas and viewpoints which do not hold people dear, say, the stand of clinging to economic and technical affairs only while neglecting the work with people.

The Juche idea valuing people resolutely opposes the bourgeois theories that appraise man by money.

neglecting and disregarding the masses of the people. It is people who make and operate means of production such as machines. Whatever new machine it may be, if a man who handles it is ideologically backward, he cannot make the most of it in production.

When the working people have a high degree of ideological consciousness, they can work a miracle which is unimaginable at ordinary times by continually improving their machines and surpassing their rated capacity.

The experience in the DPRK vividly shows that the work with people, the work of raising the level of politico-ideological consciousness of the people is an important guarantee for the successful carrying out of the revolution and construction.

7) JUCHE IDEA IS TRUE TO PROLETARIAN INTERNATIONALISM

The Juche idea fully accords with and is true to the spirit of proletarian internationalism.

Comrade President Kim Il Sung taught:

"Our adherence to the Juche idea does not in the least mean that we have adopted nationalism. The Juche idea we advocate does not conflict with internationalism. Instead, it is designed to promote internationalism." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. V, p. 122.)

The Juche idea is a great idea which shows the

Party and people of each country the correct road along which they can faithfully discharge their national and international duties alike. The revolution of each country is a link in the chain of the world revolution and an inseparable part of it.

Accordingly, the world revolution is carried out through the accomplishment of the revolution in each country. Successfully carrying out the revolution in each country is the basic task assigned to its Party and people. It is, therefore, impossible to discuss fidelity to the world revolution, apart from allegiance to the revolution of one's own country.

The Party and people of each country can make a substantial contribution to the development of the world revolution only by carrying out the revolution of their own country in a responsible manner.

When they bring the revolution of their own country to success, it will increase the revolutionary forces of the world and promote the world revolution.

As Comrade President Kim Il Sung taught, patriotism and internationalism are inseparably linked with each other. One who does not love one's own country cannot be faithful to internationalism. Likewise, one who is not faithful to internationalism cannot be true to one's own country and people.

A true patriot is an internationalist and vice versa.

That was why the Workers' Party of Korea labeled as traitorous an argument for internationalism detached from the national duty of the revolution and rejected it categorically.

It also resolutely opposed the tendency of national

egoism, whereby one gives no heed to the development of the world revolution and turns away from the anti-imperialist revolutionary struggle of the people of other countries, resting content with the success of one's own country.

The Workers' Party of Korea and the Korean people, proceeding from the fundamental interests of the world revolution, always extend active support to the peoples fighting against imperialism.

The experience in the DPRK proves that the firm establishment of Juche is the most correct road leading the Party and people of each country to the fulfilment of both of their national and international duties.

8) NECESSITY OF ESTABLISHING JUCHE

Establishing Juche in the revolution and construction is an essential requirement of universal significance.

Of course, to what extent the establishment of Juche is felt necessary and emphasized depends on the socio-historical conditions of the country concerned. But establishing Juche assumes universal significance in the revolution and construction of all countries.

Since the masters of the revolution of each country are its people themselves and the decisive factor in the victory of the revolution also lies in its own

strength, it is imperative to establish Juche in the revolution and construction.

Revolution can neither be exported nor imported. No outside force can take the place of the people of a country in making revolution. International support and encouragement is important in the revolution and construction. But it can only play a supplementary role.

Therefore, the Party and people of each country should thoroughly establish Juche and properly perform their role as masters if they are to successfully carry out the revolution and construction.

The necessity of establishing Juche also arises from the fact that the revolution of each country has a series of characteristics distinguished from other countries.

Each country is different in the level of socio-economic and cultural development, in the balance of class forces, in the ideological preparedness of people and in the tradition of culture.

The stage of revolutionary development and the task of revolution also differ from country to country. Therefore, only by maintaining the stand of Juche can the Party and people of each country solve all problems arising in their revolution and construction in conformity with the actual conditions of their own country.

Establishing Juche in the revolution and construction is indispensable for the international communist movement which has entered a new stage of development.

Comrade President Kim Il Sung taught:

"In the international communist movement there is no international organization which exercises unified leadership over the activities of the parties of all countries. Times have changed, and the days are gone when the communist movement needed an international centre. Ever since the dissolution of the Third International there has been no 'centre' or 'hub' in the international communist movement." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. IV, p. 362.)

Since the communist movement in our era has and can have no "international centre," the revolution of each country cannot but be carried out by its Party and people on their own responsibility.

As a matter of fact, the revolution and construction in our times are being conducted on the responsibility of the people of each country under the leadership of its Party.

From this comes a conclusion that in order to successfully carry out the revolution and construction in each country it is necessary to oppose flunkeyism and dogmatism and thoroughly establish Juche.

2. The Brilliant Embodiment of the Juche Idea in the DPRK

Establishing Juche in the revolution and construction stood as a very important problem in the Korean revolution.

Comrade President Kim Il Sung taught:

"The question of establishing Juche assumed particular importance for us owing to the peculiarities of the historical development of our country, to its geographical environments and conditions, and to the complex and arduous nature of our revolution." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. V, p. 501.)

The question of establishing Juche assumed special importance in the DPRK firstly because it suffered from the old, deep-seated flunkeyism which did great harm to the revolution and construction, hampering the independent development of the country.

The corrupt feudal rulers of Korea were infected with the servile flunkeyist idea; they doubted their own strength, automatically worshipped things foreign and blindly attended to big powers.

This flunkeyism historically impeded the independent development of the country and worked great

harm to the development of the Korean revolution. In the period between the late 19th century and the early 20th century when Japanese imperialism and European and American capitalist powers stretched out their claws of aggression to Korea the reactionary feudal rulers were divided into various factions—pro-Japanese, pro-Chinese, pro-Tsarist Russian and pro-American—and brought in foreign forces instead of trying to tide over the nation's crisis, relying on the strength of the people. This led the country to ruin.

Flunkeyism and its offspring factionalism are also mainly responsible for the failure of the national-liberation movement and the early communist movement which had been waged in Korea before Comrade President Kim Il Sung took the lead in the Korean revolution.

At that time the Korean Communists and nationalists who professed themselves to be engaged in the national-liberation movement failed to have the stand of Juche in the Korean revolution and arouse the masses to the actual revolutionary movement, keeping themselves away from the masses and indulging in empty talk.

Moreover, the Korean Communists in the early days formed their own groups by ganging up three or five persons and busied themselves in gaining the recognition of the Communist International, instead of going among the popular masses and carrying out revolutionary movements.

Because of this factional strife the Korean Communist Party which had been founded in 1925 was

expelled from the Communist International in 1928 and ceased to exist as an organized force.

The great leader Comrade President Kim Il Sung summed up such a serious historical lesson of the nationalist and early communist movements of Korea and, on this basis, created a great idea, that is, the Juche idea.

Comrade President Kim Il Sung taught:

"From then on we emphasized that the populace are the masters of revolution, and accordingly, we must go among them and that if we step up the revolution of our own country with our own efforts in a responsible manner, whether or not recognized by others, we will naturally gain sympathy, recognition and assistance from other countries. We can say this was the starting point of our Juche idea." (*Answers to the Questions Raised by Foreign Journalists*, Eng. ed., pp. 317-18.)

Indeed, the establishment of Juche represented an earnest demand of the Korean people who were suffering the tragic fate of a stateless nation due to flunkeyism, and became an essential task of the national-liberation and communist movements of Korea which had to experience failures, going through twists and turns.

The question of establishing Juche assumed particular importance in the revolution of Korea secondly because of her geographical location and environments.

Comrade President Kim Il Sung taught:

"As you all know, our country is hemmed in by big powers. China and Russia belong to the world's

largest countries and Japan is larger than our country." (*On Juche in Our Revolution*, Eng. ed., Vol. I, p. 459.)

The geographical location and environments of Korea bordering big powers constituted the basic factor for the emergence of flunkeyism toward those big neighbours and national nihilism among the feudal rulers who had long been depraved. In particular, the big countries adjacent to Korea tried to have influence on Korea and force their rule upon her, while the Korean rulers attempting to keep their reactionary rule in reliance upon the foreign countries. This made for the birth of flunkeyism in Korea.

The geographical position and surroundings of Korea formed an objective factor that led flunkeyism to persist so long in the minds of the Koreans.

The establishment of Juche acquired special importance in the Korean revolution thirdly because of its complexity and arduousness.

The anti-Japanese armed struggle in the 1930's was an unprecedentedly complicated revolutionary war which was fought against the Japanese imperialist aggressor army, a foe superior in military technique and number, solving everything needed for the armed struggle with one's own efforts without any support from the state rear or a regular army. None of the problems, therefore, could be solved by referring to the existing formulas and experiences.

Thorough establishment of Juche was the only way to solve everything for oneself relying on the strength of the popular masses and set forth the line and methods of struggle suited to the reality of Korea.

Even after the country's liberation the Korean revolution remained arduous and complex. Illustrative of this were the creation of an unusual revolutionary situation where Korea was divided into north and south due to the occupation of south Korea by US imperialism, chieftain of world reaction, preventing the simultaneous development of the Korean revolution on a nation-wide scale, the lack of the Korean people's experience in the management of the state and the economy right after liberation, the inheritance of the outdated economy and culture, and their severe destruction in the war ignited by the US imperialists.

Korea being a backward colonial, agrarian state, the Korean revolution had to shake off her historical backwardness and poverty in a short span of time and explore a new way for socialism and communism.

The course of development of the Korean revolution was a new one that no one had ever followed before.

Only through the establishment of Juche was it possible to solve independently and creatively all problems arising in the revolution and construction and bring the arduous and complicated Korean revolution to victory.

Already in the days of the glorious anti-Japanese revolutionary struggle the great leader Comrade President Kim Il Sung, basing himself on a comprehensive and scientific analysis of the historical experience and lessons of the national-liberation movement and early communist movement of Korea, presented the establishment of Juche as the key to the

successful carrying out of the Korean revolution. And he launched a vigorous struggle for establishing Juche in the course of leading the Korean revolution.

In the way of organizing and directing the protracted, hard-fought anti-Japanese revolutionary struggle the great leader not only initiated, developed and enriched the immortal Juche idea but also established the glorious revolutionary traditions of the struggle for the establishment of Juche in the Korean revolution.

In the initial period of the anti-Japanese revolutionary struggle the great leader propounded the Juche-oriented revolutionary lines of the Korean revolution—the line of anti-imperialist, anti-feudal, democratic revolution, the line of armed struggle, the line of united front and the policy for the founding of a Korean Communist Party.

After elucidating these Juche-oriented revolutionary lines, Comrade President Kim Il Sung defended and implemented them through a stubborn fight against dogmatism, sectarianism and flunkeyism, established a firm ideological system of Juche within the revolutionary ranks, and built up the powerful internal forces of the Korean revolution.

Under the wise leadership of Comrade President Kim Il Sung the struggle against flunkeyism and dogmatism and for the establishment of Juche was developed in depth in Korea after liberation in keeping with the requirement of the developing revolution.

Comrade President Kim Il Sung taught:

“From the beginning of its leadership of the rev-

olution, our Party waged an untiring struggle against flunkeyism and dogmatism and for the establishment of Juche, developing it more energetically as the revolution and construction progressed in depth and scope." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. V, p. 502.)

The post-liberation period of peaceful construction, the period of the great Fatherland Liberation War, the postwar period of building up the foundations of socialism, the period of the struggle for the complete victory of socialism—all these stages of development of the revolution formed the process in which the struggle to establish Juche proceeded on a wider scale and in greater depth in Korea in accordance with the requirement of the developing revolution and on the basis of an all-round and profound analysis of the prevailing complicated situation.

The great leader laid down the scientific lines and policies for thoroughly carrying into practice the principle of independence in politics, self-sustenance in the economy, and self-defence in national defence, and energetically organized and led the struggle for establishing Juche in the revolution.

Comrade President Kim Il Sung put forward the Juche-oriented line on the Korean revolution, to begin with, and clearly indicated the road liberated Korea should follow. In other words, he set forth the revolutionary line of thoroughly carrying out the anti-imperialist, anti-feudal, democratic revolution and of building a democratic base in the northern half to cope with the aggressive machinations of

the US imperialists.

The line of building a revolutionary, democratic base laid down by Comrade President Kim Il Sung was a definitely independent revolutionary line and an out-and-out revolutionary line of anti-imperialist and anti-US struggle because it aimed to build up a powerful revolutionary base in the northern half to outmatch the US imperialists' aggressive manoeuvres and, relying on that base, to drive out US imperialism from the southern half through the efforts of the Korean people themselves and achieve the nation-wide victory of the revolution.

Next, Comrade President Kim Il Sung built up the powerful internal revolutionary forces that would guarantee the independent development of the Korean revolution.

The great leader founded before anything else a Juche-spirited revolutionary Party inheriting the glorious revolutionary traditions, on the basis of the organizational-ideological preparations for the foundation of the Party, which he had made during the period of the anti-Japanese revolutionary struggle. Thus, the working class and people of Korea came to have their own powerful vanguard detachment, the militant general staff of revolution headed by Comrade President Kim Il Sung. The great leader strengthened the Party organizationally and ideologically while at the same time organizing working people's organizations to rally the broad masses closely around the Party. In this way the powerful internal revolutionary forces capable of developing the Korean revolution independently were built up

and the Juche-based revolutionary line successfully carried out.

Relying on these internal revolutionary forces, Comrade President Kim Il Sung set up the people's government, a powerful weapon of revolution and construction, and carried out democratic reforms including the agrarian reform and the nationalization of industries. This laid the socio-economic foundations for the democratic development of Korea and the independent development of her national economy. While consolidating the successes gained in the democratic reforms politically and economically, he founded the Korean People's Army, a revolutionary armed force which would defend the democratic base from the encroachment of the enemy and guarantee the victory of the revolution by arms.

Under the wise leadership of Comrade President Kim Il Sung the task of the anti-imperialist, anti-feudal, democratic revolution was successfully fulfilled in a brief period of only one year or two in the northern half of Korea. As a result, the people's democratic system was firmly established and the powerful revolutionary, democratic base laid to provide a solid guarantee for the nation-wide victory of the Korean revolution.

The Korean war forced upon the Korean people by US imperialism was a severe trial to them. The Korean people, however, under the wise guidance of Comrade President Kim Il Sung, raised high the revolutionary banner of the Juche idea, fought a heroic struggle, and thus defeated the US imperialists and safeguarded the revolutionary gains with credit.

The victory the Korean people won in the great Fatherland Liberation War was a victory of the immortal Juche idea.

During the Fatherland Liberation War Comrade President Kim Il Sung unrolled a powerful struggle to get rid of flunkeyism and dogmatism and establish Juche in the military and other domains.

Comrade President Kim Il Sung taught:

"During the past Fatherland Liberation War we felt all the more keenly the necessity of establishing Juche." (*On Juche in Our Revolution*, Eng. ed., Vol. I, p. 455.)

The Fatherland Liberation War urgently demanded that the Korean people give full play to the revolutionary spirit of self-reliance, well aware that they should defeat the US imperialist aggressors through their own efforts, firmly maintaining the stand of Juche.

But the harmful effects of flunkeyism and dogmatism were glaringly manifested in the grim days of the war decisive of the fate of Korea, and they were particularly serious in the military domain. The flunkeyists and dogmatists worked great harm to strengthening the People's Army and increasing its fighting efficiency, by applying the experience of army-building and art of war of a foreign country with many vast plains to the military field of Korea without considering her mountainous terrain. In the trying days of the war Comrade President Kim Il Sung convened the Third, Fourth and Fifth Plenary Meetings of the Central Committee of the Workers' Party of Korea, where he thoroughly ex-

posed and criticized flunkeyism and dogmatism and set forth a definite policy for establishing Juche in all domains. He created a variety of outstanding strategies and tactics and war methods and saw to it that Juche was firmly established in military activities. As a result, the harmful aftereffects of flunkeyism and dogmatism were wiped out and Juche was firmly established in the military sphere.

Thanks to the distinguished strategies and tactics and unique methods of warfare of Comrade President Kim Il Sung and to his ingenious strategic leadership, the Korean People's Army could overcome the numerical and technical superiority of the enemy with its political and ideological, strategic and tactical superiority and crown the Fatherland Liberation War with great victory.

The struggle for establishing Juche in the Korean revolution was intensified in an all-round way in the period when socialist construction was going full steam.

Comrade President Kim Il Sung taught:

"The harmfulness of flunkeyism and dogmatism was glaringly revealed during the war, and it became all the more intolerable as the socialist revolution and socialist construction proceeded full scale after the war. With the trend toward opportunism spreading widely in the international communist movement, the flunkeyists and dogmatists went so far as to import it into our country. Without eradicating flunkeyism and dogmatism and thoroughly establishing Juche, it was impossible to conduct the revolutionary struggle and the work of construction successfully in

strict adherence to the revolutionary principles of Marxism-Leninism." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. V, p. 501.)

After the war the Workers' Party of Korea and the Korean people were confronted with difficult and complicated tasks. The Korean people had to conduct the socialist revolution and socialist construction, rehabilitating the totally destroyed national economy and quickly stabilizing the deteriorated people's living. The Party and people strove hard to further consolidate the revolutionary base of the northern half politically, economically and militarily and hasten the cause of national reunification.

Under the condition where everything had been completely destroyed it was very difficult to solve these bulky tasks all at once.

The postwar situation of Korea urgently demanded as never before the independent and creative solution of all problems raised in the revolution and construction in strict adherence to the Juche stand.

Applying the Juche idea on the basis of a scientific analysis of the prevailing situation of Korea and the requirement of the developing revolution, the great leader Comrade President Kim Il Sung, the genius of revolution and construction, advanced the most correct and original lines and policies for successfully carrying out the socialist revolution and socialist construction, including the basic line of socialist economic construction and the policy for the socialist transformation of production relations.

However, the flunkeyists, dogmatists and factionalists did not study the reality of Korea and even re-

fused to see it. Swallowing others' experiences whole and copying them mechanically, they vilified the unique lines and policies of the Workers' Party of Korea and opposed their implementation. This situation demanded the Korean people to uproot flunkeyism and dogmatism and establish Juche in order to thoroughly carry through the Juche-oriented lines and policies of the Party and correctly solve the difficult and complicated problems arising in the socialist revolution and socialist construction.

Basing himself on a scientific insight into the political situation of postwar Korea and the requirement of development of the revolution, Comrade President Kim Il Sung set forth a resolute policy in 1955 for eradicating flunkeyism and dogmatism and establishing Juche in all domains of the revolution and construction including ideological work and made sure that a powerful all-Party struggle was launched for its execution.

From then on, the Workers' Party of Korea, under the wise leadership of Comrade President Kim Il Sung, unfolded an allout struggle against flunkeyism and dogmatism and for the establishment of Juche in the ideological and other domains of the revolution and construction.

The Workers' Party of Korea developed a vigorous struggle to oppose flunkeyism and dogmatism and establish Juche in the ideological field. It combined this struggle with the struggle against factionalism and for the unity and cohesion of the Party ranks, and with the struggle against revisionism and for defending the purity of Marxism-Leninism.

The reason was that the factionalists who had done much harm to the development of the Korean revolution were the same flunkeyists and dogmatists and that it was also that clique who ushered into Korea the poison of revisionism which had begun to raise its head again in the international communist movement.

The close combination of the struggle against flunkeyism and dogmatism with that against factionalism and revisionism enabled the Workers' Party of Korea to sweep away the filth of age-old factionalism in Korea, together with flunkeyism and dogmatism, strengthen the Party's unity and cohesion, strictly prevent the infiltration of revisionism and thoroughly defend the purity of Marxism-Leninism.

While waging the struggle to establish Juche in ideological work, Comrade President Kim Il Sung organized and mobilized the high revolutionary enthusiasm of the people for the acceleration of socialist construction. Besides, he firmly armed the Korean people with the Juche idea and brought into play their revolutionary spirit of self-reliance, thereby effecting a revolutionary upswing in socialist construction and giving birth to the Chollima movement.

Comrade President Kim Il Sung taught:

"We have been able to ride Chollima because we have the revolutionary spirit of self-reliance. No one helped us to mount him. If someone who does not know how to ride is put on horseback, he may fall and get hurt. We mounted Chollima by ourselves; and we are now galloping forward with a free rein."
(Kim Il Sung, *Selected Works*, Eng. ed., Vol. III,

In face of the powerful struggle for the establishment of Juche, the revolutionary upsurge in socialist construction and the vigorous grand march of Chollima, which were all effected under the sagacious leadership of Comrade President Kim Il Sung, the counterrevolutionary machinations of US imperialism and its lackeys and the insidious manoeuvrings of the factionalists were shattered, the ranks of the revolution reinforced, the historic task of laying the socialist foundations fulfilled with success and the most advanced socialist system established in the northern half of Korea.

The struggle of the Workers' Party of Korea for the establishment of Juche was further deepened after its Fourth Congress and developed into a struggle for establishing the Juche ideological system within the whole Party and among the entire Korean people, into a struggle for attaining the overall victory of the Juche idea.

After the Fourth Congress of the Workers' Party of Korea Comrade President Kim Il Sung saw to it that the struggle for establishing Juche was conducted more vigorously in close association with the struggle to crush the bourgeois elements and revisionist elements lurking in the Party at the time, root out all descriptions of reactionary, counterrevolutionary ideas including flunkeyism, dogmatism and opportunism and strengthen the unity and cohesion of the Party on the basis of a monolithic ideological system.

Comrade President Kim Il Sung organized and led a vigorous struggle to thoroughly embody the principles of independence, self-support and self-defence in all domains of revolution and construction, along with the struggle to establish Juche in the ideological work.

Under the wise leadership of Comrade President Kim Il Sung the DPRK waged the persevering struggle to fully materialize the Juche idea in all realms of revolution and construction and turned itself into a socialist industrial state which enjoys complete independence in politics, solid independent national economy, powerful defence capabilities and splendid national culture, into the "model of socialist country" envied by all people in the world.

In the DPRK the Juche idea is embodied in terms of Juche in ideology, independence in politics, self-support in the economy and self-defence in guarding the nation.

Comrade President Kim Il Sung taught:

"What is important in applying the Juche idea is to carry through the principles of Juche in ideology, independence in politics, self-support in economy and self-defence in guarding the nation."
(Talk with the Director of Daho Express, Official Newspaper of the Dahomeyan Government, Eng. ed., p. 9.)

The principles of Juche in ideology, independence in politics, self-support in the economy and self-defence in national defence are the guiding principles to be observed by the people of all countries

in establishing Juche in every domain of revolution and construction.

1) EMBODIMENT OF THE JUCHE IDEA IN IDEOLOGY

Comrade President Kim Il Sung laid down the revolutionary principle of establishing Juche in the realm of ideology and gave wise guidance in the struggle to thoroughly apply it to all fields of revolution and construction.

Comrade President Kim Il Sung taught:

"Ideologically, Juche must be thoroughly established; everyone must have the Juche ideology which serves the Korean revolution." (*On Juche in Our Revolution*, Eng. ed., Vol. I, p. 365.)

Establishing Juche in ideology is the prerequisite to the embodiment of the Juche idea in all domains of revolution and construction. It is more necessary than anything else for the Party and people in each country to have a correct ideological viewpoint and way of thinking if they are to carry out revolution and construction with credit. This is because they are the masters of revolution and construction in their country.

So long as the Party and people are kept in bondage to others ideologically and fail to use their own brains in thinking, they can neither have any spirit of independence and creativity nor can observe the

principles of independence, self-support and self-defence. Only when they establish Juche in ideology and arm themselves firmly with the Juche idea, can they shake off such ideological and mental fetters as flunkeyism, dogmatism, national nihilism and other obsolete ideas which blight the spirit of national independence and revolutionary spirit, and settle all matters with their wisdom and strength in conformity with the actual conditions of their country.

That is why the Workers' Party of Korea has invariably attached primary importance to establishing Juche in ideology in its historic struggle to embody the Juche idea in revolution and construction.

Establishing Juche in ideology means subordinating all ideological work to the interests of the revolution of one's own country and thus equipping the people with the Juche-oriented ideological viewpoint, that is, the viewpoint from which they consider all matters with top priority given to the revolution in their country and carry out their revolution and construction from the stand of a master and on their own responsibility.

The main thing in establishing Juche in ideology is to arm people with their leader's ideas and their Party's lines and policies.

Comrade President Kim Il Sung taught:

"In order to carry out our country's revolution with a mind of our own, it is necessary for us to equip ourselves fully with our Party's policies and our revolutionary traditions.... If we are fully armed with our Party's policies and revolutionary traditions, we will be able to adhere to our revolutionary position

and wage an uninterrupted, resolute revolutionary struggle in all adversities and ordeals without losing the spirit of Juche. Neither revisionism, dogmatism nor flunkeyism can ever infect those who are armed with the Party policies and revolutionary traditions." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. III, p. 495.)

Using one's own brain and acting from one's own conviction precisely means thinking as required by the revolutionary ideas of one's leader and the lines and policies of one's Party and acting to meet these requirements.

The working class can realize its revolutionary cause only under the leadership of the Party, which, in turn, can fulfil its role as the general staff of revolution only under the sole guidance of the leader.

The leader's revolutionary ideas and their embodiment, the Party's lines and policies, show people the correct way for revolution and construction, imbue them with conviction of victory, and increase their enthusiasm in the struggle to put them into practice. Therefore, only when the people in each country are firmly equipped with their leader's revolutionary ideas and the Party's lines and policies, can they carry out the revolution of their country independently and creatively to suit the actual conditions of their country.

In order to establish Juche in ideology it is necessary to intensify the education in revolutionary traditions along with the education in Party's policies.

The revolutionary traditions, the historic root of the Party and revolution, are created by the leader

who paved the way to the victory of revolution. Only by learning the revolutionary traditions, therefore, is it possible to have a correct understanding of the essence and validity of Party's policies and execute them properly.

The brilliant revolutionary traditions of the Workers' Party of Korea were built up in the course of the anti-Japanese revolutionary struggle which Comrade President Kim Il Sung led to victory under the banner of the Juche idea. The education in the revolutionary traditions is aimed at training people to be the revolutionaries and Communists loyal to the leader by equipping them with what was achieved by the great leader in the years of the anti-Japanese revolutionary struggle—his immortal revolutionary ideas and revolutionary achievements, his revolutionary work method and mass style of work, and his communist virtues.

Hence, the Workers' Party of Korea made every effort to firmly arm the people with the leader's revolutionary ideas, the Party's lines and policies which embodied them, and the revolutionary traditions.

It trenchantly exposed and smashed the machinations of the flunkeyists and dogmatists who had once wormed their way into the Party and given prominence and publicity only to policies of other Parties and history of other peoples, instead of arming the people with the policies and revolutionary traditions of their own Party; it conducted the ideological work with main stress laid on arming the people with the leader's revolutionary ideas, Party's policies and revolutionary traditions.

What is next in importance in establishing Juche in ideology is to know one's own country well.

Comrade President Kim Il Sung taught:

"If one is to establish Juche, one must first know one's own country well. We must carry out revolution in Korea and build a communist paradise on Korean soil.

"Even after the worldwide victory of communism, we will live on Korean soil where our people have lived through generations. Why should we live in a strange country, leaving this beautiful garden of golden tapestry?

"If we are to make revolution in Korea and live in Korea, we must know the history and culture of the Korean people, know the land and seas of Korea and know its climate and natural resources.

"Only when we know our country well, can we do everything to suit our specific conditions and can love our country and people and have pride and confidence in carrying out revolution in our country."
(*On Juche in Our Revolution*, Eng. ed., Vol. I, p. 468.)

If one is to make revolution in one's country, one must know well the history and geography of one's own country and the culture and customs of one's own nation.

Only then will one form an attachment for one's country. This is essential and important.

Only when one is well acquainted with the past and present of one's country, can one settle all problems in keeping with the reality of one's own country and the desire of one's people.

On the contrary, if one is ignorant of the history

and actual conditions of one's country, one will fail to solve all problems to suit the historic conditions and national peculiarities of one's country and, consequently, will take in things from others mechanically and blindly to commit flunkeyist and dogmatist errors and then make a mess of the revolution in one's country.

The establishment of Juche in ideology, therefore, makes it necessary to bring the people to have a good grasp of the past and present of their country. To know one's country well, one must rely mainly on one's own things in science, education, literature and art and all other fields. Only when main stress is laid on one's own things in science, education, literature and art, is it possible to inspire the masses of the people with national pride and firm confidence in future and make substantial contribution to the revolution and construction in one's own country. This alone will lead to the rapid development and prosperity of one's country. Science can properly serve the success in revolution and construction, only when researches are conducted with emphasis on the solution of urgent scientific and technical problems arising in the economic development of one's country.

Educational work, too, must be conducted in such a way as to impart the knowledge and technique necessary for the revolution and construction in one's country along with fundamentals of science. This is essential for it to creditably discharge its mission of training cadres and rising generation to be fine personnel capable of lending substantial service in the revolution and construction.

Literature and art must truthfully reflect the reality of one's country and the requirements of one's people if they are to flourish as the revolutionary, popular literature and art which are congenial to the taste of the people and enjoy their love.

Under the wise leadership of Comrade President Kim Il Sung the Workers' Party of Korea saw that weight was given to things of Korea in science, education, literature, art and all other realms and that the fine heritage of Korean national culture was critically taken over and developed.

The energetic efforts to establish Juche in ideology brought about radical change in the ideological life of the people and their way of thinking.

The Korean people have firmly armed themselves with the Juche idea, casting off the ideological shackles of flunkeyism, dogmatism and other obsolete ideas which had long corroded their spirit of independence.

Today in the DPRK the ideological system of Juche, the monolithic ideological system of the Workers' Party of Korea, has been firmly established in the whole society, and the entire Korean people have been closely united with one idea and purpose around their leader and the Party. They are driving forward the revolution and construction at the speed of Cholima with national pride and master's attitude, displaying such high revolutionary enthusiasm and creativity as to be inconceivable in the past.

2) EMBODIMENT OF THE JUCHE IDEA IN POLITICS

In politics the Juche idea is expressed as the principle of independence.

Comrade President Kim Il Sung taught:

"In order to become the master of its own destiny, a nation must have an independent government and firmly guarantee political independence. This is why the Juche idea should first be embodied as the principle of independence in politics." (*Answers to the Questions Raised by Foreign Journalists*, Eng. ed., p. 291.)

Maintaining the principle of independence in politics means formulating all lines and policies in one's own way in view of the revolutionary requirements and specific reality of one's own country and establishing complete equality and sovereignty in diplomatic activities.

As clearly pointed out by Comrade President Kim Il Sung, a revolutionary struggle aims to attain freedom from class or national subjugation; it is a struggle to defend the independence of the people.

To man, a social being, socio-political life is more valuable than physical life.

If man loses independence in society, he cannot be called a man. It is because ignoring independence is tantamount to ignoring man himself. Independence

is what keeps man alive.

For a nation to become the master of its own destiny, it must have an independent government and firmly defend political independence. Every nation's right is inviolable.

Political independence is the primary criterion for an independent sovereign state. Every nation is equal and independent. It has the right to carve out its destiny for itself.

A nation effecting its political self-determination and exercising the rights in its clutches alone can enjoy national independence and freedom and attain people's happiness and country's prosperity.

Independence in politics claims not only national independence but an independent formulation of all one's policies.

For a nation to guarantee its steadfast independence in politics, it must have its own guiding idea and lay down all policies and lines in the interests of its people and in conformity with the specific conditions of its country, according to its will. A government that acts under the pressure or on instructions of others cannot be responsible for the destiny of its people as their genuine government nor can be called an independent government.

As the historic experience shows, if a nation loses independence in politics and yields to the pressure or instructions of others, the masses of the people and their role will be ignored, leading the country to ruin and bringing the revolution to naught.

The newly independent countries in particular should firmly uphold their political independence if

they are to safeguard their national independence when the US and other imperialists are seeking for aggression and subversion against other countries and crafty interference in their internal affairs.

The principle of independence in politics demands complete equality and mutual respect among nations.

This principle resolutely rejects both being subjugated by others and subjugating others.

Only when each country follows the principle of complete equality and independence, can it defend all its rights and dignity as an independent, sovereign state and satisfactorily solve all problems arising in international relations.

Steadfast maintenance of political independence guarantees self-sustenance in the economy and self-defence in national defence. Every country must have an independent government, manage everything at its own discretion to suit its actual conditions and establish complete equality and sovereignty in foreign relations, too. Only then can it successfully carry on the building of the economy and defences and make substantial contribution to the world revolution.

In order firmly to maintain the independence of a country in politics it is necessary, above all, to have one's own revolutionary view and conviction. Because anyone having an unshakable view and conviction of the revolution in his country alone can hold fast to the line of independence and carry it through to the last.

Revolutionaries are iron-willed persons who keep

to their conviction under any circumstances. They do not make revolution at someone's bidding or to curry favour with someone. Prompted by their own conviction, they turn out in a revolutionary struggle to realize the interests and aspiration of their people. Hence they adhere to their own revolutionary view to the end without wavering the least bit in face of any hardships and tribulations on the way of revolution.

Experience shows that if one discards one's own revolutionary view and conviction, one will have to dance to the tune of others, heedless of one's own interests, and eventually bungle the revolution. In order to implement the line of independence, therefore, one should have a firm view and conviction of the revolution in one's own country.

An independent government is also needed to maintain full independence in politics. Any government acting under the pressure or on the instructions of other countries cannot assume full responsibility for the fate of its people nor can solve any affair in conformity with the specific conditions of its country, let alone exercising full sovereignty in politics.

A powerful internal revolutionary force should be also built to keep up independence in politics.

Political independence is not an abstract concept. No country devoid of its powerful internal revolutionary force can ever realize or defend its national independence or steadily maintain its independence in politics.

To build up a strong internal revolutionary force is a fundamental guarantee for achieving the sovereignty and independence of a country and strictly

following the line of independence.

As Comrade President Kim Il Sung has taught, the internal revolutionary force is composed of the three elements of revolution, that is, the political, economic and military forces. To augment the internal revolutionary force it is essential to increase these three forces all alike. What is most important in preparing the internal revolutionary force is to further political force. The revolutionary struggle is a political struggle. So, its victory rests with the preparedness of one's own political force. Only when this force is built up, is it possible to lead the revolution to victory under whatever circumstances and defend national independence from imperialists' threat and aggression.

To build the mighty internal revolutionary force, the economic and military forces should be increased as well, along with the political force. It was not a smooth sailing for the DPRK to carry through the line of independence in politics. It had to fight against all descriptions of opportunism, flunkeyism, dogmatism and against the anti-Party factionalists at each stage of revolutionary development.

Under the wise guidance of the great leader Comrade President Kim Il Sung the Workers' Party of Korea held fast to the line of independence in politics; it formulated its lines and policies in its own way and carried them through without the slightest vacillation, resolutely pushing aside all the erroneous arguments and stalling manoeuvres of the flunkeyists, dogmatists and anti-Party factionalists as well as the intervention of the opportunists who raised

their heads on the international arena. Thus, it won great victories in the socialist revolution and socialist construction, which now firmly guarantee the political independence of the DPRK.

The principle of independence is definitely embodied in all the lines and policies of the Workers' Party of Korea laid down by the great leader Comrade President Kim Il Sung—the line of building the revolutionary democratic base, the line of building an independent national economy, the basic line of socialist economic construction, that is, the line of giving priority to the growth of heavy industry with the simultaneous development of light industry and agriculture, the policy of effecting socialist transformation of economic forms prior to technological reconstruction, the line of carrying on the building of the economy and defences in parallel, the policy of independent national reunification, etc.

The Workers' Party of Korea firmly upheld independence in external activities. The Workers' Party of Korea and the Government of the DPRK have developed the relations of friendship and cooperation with the socialist countries, the third world countries and all other countries friendly to the DPRK, on the principles of complete equality, independence, mutual respect, noninterference in others' domestic affairs, and mutual benefit. They gave wholehearted support and encouragement to the national-liberation movement in colonies and semi-colonies and to the international working-class movement while determinedly opposing the US-led imperialists' policies of aggression and war.

Such unswerving maintenance of political independence enabled the Workers' Party of Korea to observe its principle in all policies without committing any right or "Left" deviations in the sphere of politics as well as in the revolution and construction, defend the purity of Marxism-Leninism and substantially serve the development of the world revolution. On the international arena the dignity and prestige of the Workers' Party of Korea and the Government of the DPRK have been further enhanced and the latter's position consolidated still more. This owes to the Juche idea and its invincible vitality and to the line of independence embodying it.

3) EMBODIMENT OF THE JUCHE IDEA IN ECONOMIC CONSTRUCTION

The Juche idea is expressed as self-support in the economy.

Comrade President Kim Il Sung taught:

"Our Party's line of building an independent national economy is the embodiment of the Juche idea in economic construction." (*Answers to the Questions Raised by Foreign Journalists*, Eng. ed., p. 179.)

Maintenance of the principle of self-support in the economy means building an independent national economy with one's own efforts in the revolutionary spirit of self-reliance.

Comrade President Kim Il Sung taught:

"Building an independent national economy means building a diversified economy, equipping it with up-to-date technology and creating our own solid bases of raw materials, thereby building up an all-embracing economic system in which every branch of the economy is structurally interrelated, so as to produce domestically most of the products of heavy and light industry and the agricultural produce needed to make the country wealthy and powerful and to improve the people's living conditions." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. III, p. 399.)

Building an independent national economy requires fulfilling the following four conditions.

Firstly, it is to develop the economy in a diversified way so as to produce domestically most of the products of heavy and light industry and the agricultural produce needed to make the country rich and strong and to improve the people's living conditions. The well-coordinated development of all branches of the national economy including heavy industry with machine-building industry as its core, light industry and agriculture is essential to satisfy domestically the demand for various products needed for economic construction, defence upbuilding and people's life. The diversified development of the economy alone enables a country to constantly expand all its branches of production in line with the requirement of its economic development, keep improving its people's living standards and effectively exploit its natural resources.

Secondly, it is essential for each country to equip all branches of the national economy with modern

technique in order to build an independent national economy.

Only by equipping the economy with up-to-date technique can each country make steady progress without depending on other countries, meet with home-made products the ever-growing demand of the society and people by making better use of its natural resources and reach a high level of development of productive force commensurate with socialist society.

Thirdly, in order to build an independent national economy one's own solid base of raw materials must be established. Only when each country has its own solid raw material base, can it develop its economy on a sound footing even in face of any world economic upheaval or economic containment by the imperialists.

Fourthly, for the building of an independent national economy each country should have all the national technical cadres needed to manage its economy on its own. Full dependence on scientific and technical aid of other countries makes it impossible to meet the huge demand for national technical cadres wanted in the building of an independent national economy and solve the problems cropping up in economic construction.

Hence, economic self-support is indispensable for making people the masters of the state and society. A country lacking economic independence cannot satisfy the growing demand of its people but has to beg other countries for economic assistance. Therefore, it can be said that economic independence is

the material basis of political independence, that a country economically dependent on foreign forces has to tail after them politically and that an economically dependent nation cannot be free politically as well, that is, it cannot be spared colonial slavery.

Economic independence is a sure guarantee for the laying of solid material-technical foundations of socialism and the successful building of socialism and communism.

A country with a powerful national economy alone can tap and utilize its natural resources and reserves to the maximum and thus ensure a high rate of growth of production on a sound footing, fully demonstrate the superiority of the socialist system and satisfactorily solve such important tasks of socialist and communist construction as the speedy development of science and culture and the enhancement of the cultural and technical level of the working people.

Economic self-support is necessary also for increasing nation's self-defence capabilities by implementing the line of self-defence in national defence.

Only by achieving economic independence is it possible to create the base of an independent national defence industry, manufacture on one's own different types of weapons and combat material needed for national defence and solve such difficult tasks as to modernize the army on the basis of rapidly developing military science, achieve military success, place the entire people under arms and turn the whole country into a fortress.

Economic self-sustenance provides a firm guaran-

tee for eliminating inequality among nations and bringing about their independent development and overall prosperity.

Economic backwardness leads to political inequality among nations. Only by building an independent national economy is it possible to remove economic backwardness and attain national prosperity.

The building of an independent national economy is indispensable also for the development of international economic cooperation and the growth of the might of the entire socialist countries. Economic independence alone enables nations to conduct their economic exchange on the principles of complete equality and mutual benefit and successfully expand their international economic cooperation.

If a country fails to achieve economic independence, it cannot get rid of its backwardness; it has to turn to other countries for aid; it can in no way observe the principle of reciprocity in economic cooperation.

Only by building an independent national economy can each country contribute to increasing the economic might of socialist countries and give more effective economic support to the peoples of newly independent countries who are advancing under the uplifted banner of anti-imperialism and independence.

It was by no means an easy task for the DPRK to implement the line of building an independent national economy. Numerous difficulties cropped up before the Korean people. What the Korean people took over from old society was a backward colonial indus-

try hardly worth mentioning.

Even that was severely destroyed during the war unleashed by the US imperialist aggressors. What was worse, the anti-Party factionalists, flunkeyists and dogmatists who found their way into the Party opposed in every way the struggle of the Workers' Party of Korea to build an independent national economy. The Workers' Party of Korea had to carry through the line of building an independent national economy in a tense situation where the US imperialist aggressors were resorting to incessant war provocation manoeuvres.

Comrade President Kim Il Sung advanced the original line of building an independent national economy and sagaciously organized and guided in person the struggle to carry it through. He got the agrarian reform, the nationalization of industry and other democratic reforms to precede the building of an independent national economy. He thus laid the social basis for successfully carrying through the line of economic independence. Further, he led the Korean people to reorganize the relations of production along socialist lines following the democratic reforms. This provided favourable conditions for implementing the line of building an independent national economy.

Comrade President Kim Il Sung also set forth the basic line of socialist economic construction—a unique line of giving priority to the growth of heavy industry simultaneously with the development of light industry and agriculture, thus blazing the path for the speedy building of an independent national economy.

The leader clearly defined the stages of the building of an independent national economy. Two stages:

The first one is the stage of laying and reinforcing the foundations of an independent national economy (the Five-Year Plan period);

The second one is the stage of establishing the system of an independent national economy (the Seven-Year Plan period).

The leader also made certain that all the difficult and complex tasks of building an independent national economy were carried out by way of giving full play to the revolutionary enthusiasm and creative activity of the masses through strict implementation of the revolutionary mass line; he armed the working masses with the revolutionary spirit of self-reliance so that they might solve all problems with their own efforts.

The building of an independent national economy is a hard and complex task. It is attended with numerous difficulties and hardships. So, it can not be done by the efforts of a few people. Its success depends on the mobilization of the broad working masses.

And only by firmly adhering to the revolutionary principle of self-reliance in economic construction is it possible to enlist all the reserves and possibilities of one's own including manpower and material resources and successfully build an independent national economy, overcoming all the obstacles and difficulties in the way on one's own efforts.

Under the wise guidance of the leader the Workers' Party of Korea and the Korean people waged a

heroic struggle to build an independent national economy on the debris, tightening their belts and sparing every penny, so that they would not fall into colonial slavery ever again. Thus the Korean people built an independent national economy most excellently in a very short span of time, surmounting all obstacles.

The Korean people brilliantly accomplished the task of industrialization in a matter of 14 years, which had taken several centuries in capitalist countries.

The conversion of the DPRK into a socialist industrial state—this is a shining victory the Workers' Party of Korea and the Korean people have won in the struggle for materializing the Juche idea in the sphere of economic construction; it is a great event of historic significance in speeding up socialist and communist construction in the DPRK and achieving the nation-wide victory of the Korean revolution.

Today the DPRK readily turns out such large-sized machines as 6,000-ton press, heavy-duty truck, tractor, excavator and bulldozer, 15,000-20,000-ton ship as well as precision machines.

It produces not only separate machines and equipment but also whole sets of equipment for modern factories.

The DPRK has laid a powerful base of light industry which can satisfy the ever-growing material and cultural demands of the people, and is enjoying a socialist agriculture which gathers a bumper harvest every year.

By building an independent national economy and

realizing socialist industrialization, the DPRK has finally done away with its economic and technical backwardness, a legacy of the old society, proudly entered the ranks of world's advanced countries and laid solid economic foundations capable of developing the country's economy with credit and at a high tempo, quite free from any world-wide economic fluctuation.

4) EMBODIMENT OF THE JUCHE IDEA IN DEFENCE UPBUILDING

The Juche idea also finds its expression in the principle of self-defence in national defence.

Comrade President Kim Il Sung taught:

"We must be firmly prepared, both ideologically and militarily, for perfect self-defence, so as to protect ourselves with our own efforts, in the military sphere, just as in the economic sphere." (Kim Il Sung, *On Juche in Our Revolution*, Eng. ed., Vol. I, p. 369.)

Adhering to the principle of self-defence in national defence means building a powerful self-defence potential capable of reliably safeguarding the country's independence, revolutionary gains and people's freedom and happiness.

Self-protection is a human instinct. The state, too, should possess self-defensive means. For a sovereign independent state it is essential to maintain the principle of self-defence in national defence. Any state

devoid of its defence potential enough to protect and safeguard its power from the intrusion of the enemies within and without cannot be virtually called a fully independent state when there remains imperialism on the globe.

The principle of self-defence in national defence, when observed, enables a people in power to defend their revolutionary gains from the encroachment of imperialism and its minions, create favorable conditions for the building of an advanced society and successfully counter any surprise attack of the enemy.

Historic experience clearly shows that so long as imperialism remains on the earth, there can be no absolute guarantee for peace, a war may break out at any moment.

Under these conditions, the peoples freed from colonial subjugation ought to increase their defence potential on the principle of self-defence and keep themselves in ready posture at all times. By so doing, they can force the imperialists to abandon their aggressive intentions and can deal crushing blows at the imperialists and their lackeys in right time whenever the latter make an aggressive venture.

The situation of the DPRK carrying on the revolution and construction in face of US imperialism, the chieftain of world reaction, urgently demanded the Workers' Party of Korea and the Korean people to increase their self-defence capabilities.

Given such situation, Comrade President Kim Il Sung set forth a revolutionary line of self-defence and at the same time wisely organized and

led the Korean people for the implementation of this line to strengthen the country's defence power. To this end, the Workers' Party of Korea concentrated its efforts on preparing the army and people politically and ideologically and strengthened their politico-ideological education in every way.

Comrade President Kim Il Sung taught:

"In order to strengthen our defensive power, it is necessary, first of all, to firmly prepare the People's Army and the entire people politically and ideologically.

"Our People's Army is a revolutionary army, and so the basic condition for increasing its might lies in arming our soldiers politically and ideologically."

(Kim Il Sung, *Selected Works*, Eng. ed., Vol. IV, p. 377.)

True, for an army to win battle, it must have fine arms. But however fine the arms may be, they will be of no use if the army fails to equip itself politically and ideologically. This has been borne by historic facts.

Nation's defence capacities and army's combat power are determined above all by the ideo-moral state of the army and people who make and handle arms. The history of modern warfare clearly shows that contrary to the argument of bourgeois almighty-arms advocators, the role played by men in war is not decreased, but rather increased as military technology advances and powerful modern weapons appear, and that the ideo-moral state of the army and people has a great bearing on war.

Thanks to its politico-ideological advantage, a

revolutionary army can defeat any aggressor army which is even far superior in technology and numerical strength.

Just for this reason, the Workers' Party of Korea, in increasing the country's defence power, focussed its efforts on arming the army and people politically and ideologically, and strengthened among them education in the Juche idea, revolutionary education, class education, education in socialist patriotism in every way, and induced them to have a correct view on revolutionary war.

On condition of firmly equipping the army and people politically and ideologically, it carried through the self-defensive military line whose main content is to make the whole army a cadre army, modernize it, arm all the people and turn the whole country into a fortress.

Training the entire army to be a cadre army and modernizing it is an important guarantee for turning it into a steel-like cadre army trained politically and ideologically, militarily and technologically, into an invincible revolutionary armed force equipped with powerful offensive and defensive means.

Arming the entire people and turning the whole country into a fortress is a most powerful defence system in military strategy, which makes it possible to frustrate any attack of the enemy in light of the characteristics of modern warfare.

By fully implementing the self-defensive military line, the Workers' Party of Korea has built a powerful all-people, nation-wide defence system which can cope with any surprise attack of aggressors.

One of the important tasks in carrying out the principle of self-defence is to firmly build the rear, develop munitions industry and thus fully prepare material reserves needed in war.

Solid rear constitutes an important factor favouring victory of war.

The fate of modern war is decided not only by the combat activities of the army and people engaging with the enemy, but largely by the country's economic situation—the organization of the wartime economy, the creation of strategic material reserves and so on which make for war. Victory can be won in a modern war only when the rear is built up firmly enough to meet the ceaseless requirements of both the front and the rear for men and materials.

Development of an independent war industry bears special meaning in laying the material foundation for carrying through the principle of self-defence. Because the creation of a solid independent war industrial base alone renders it possible to produce on one's own various modern weapons and military and technical equipment indispensable for national defence, steadily improve them suited to the realities of one's own country and fully meet the demand for military supplies in wartime.

Under the wise leadership of Comrade President Kim Il Sung, the Workers' Party of Korea waged a vigorous struggle for creating an independent industrial base for national defence. As a result, the DPRK is now powerful enough to defend itself dependably.

This is a most precious success achieved by the Workers' Party of Korea and the Korean people in

their struggle for strengthening nation's self-defensive power.

Thanks to its powerful self-defensive power, the DPRK is now able to firmly defend its independence and energetically push its socialist economic construction without the slightest vacillation even under such tense situation where war may break out at any moment due to the provocative machinations of the US imperialist aggressors.

As they had prepared their firm self-defensive power, the Workers' Party of Korea and the Korean people could take such a resolute stand as to retaliate in answer to enemy's "retaliation" and meet enemy's "total war" with total war, without wavering in the least whenever the US imperialist bandits attempted an open armed invasion, rushing their huge armed forces up to the gate of Korea, occasioned by the case of the armed spy ship "Pueblo", the case of the large-size spy plane "EC-121" and the Panmunjom incident. In the long run the enemy had no alternative but to bend his knees before the Korean people.

Under the sagacious guidance of Comrade President Kim Il Sung, the Workers' Party of Korea and the Korean people, upholding the revolutionary banner of the Juche idea, fought to materialize it in all spheres of the revolution and construction. As a result, they could build up their revolutionary forces mighty enough to achieve the independent reunification of the country and the final victory of the Korean revolution, and could shape their destiny and carve their way all for themselves.

Comrade President Kim Il Sung taught:

"The great victories and successes we have attained in our socialist revolution and socialist construction over the past years are, indeed, the brilliant fruition of the great vitality of our Party's idea of Juche and of our line of independence, self-sustenance and self-defence—the embodiment of that idea in all fields." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. IV, p. 555.)

The glorious history of the Korean revolution is woven with the brilliant pages that have fully confirmed the validity of the Juche idea as well as its great vitality.

As Comrade President Kim Il Sung founded the immortal Juche idea and brilliantly applied it to all political, economic and military fields of the DPRK, this country has become the glorious motherland of Juche, the "country of Chollima" and the "model socialist state."

The most important task now facing the DPRK in implementing the Juche idea is to independently reunify the country split by US imperialism.

Comrade President Kim Il Sung taught:

"Achieving the independent and peaceful reunification is the most important work in embodying the Juche idea in the Korean revolution today." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. VI, p. 260.)

The struggle of the Korean people for Korea's reunification is a struggle to relieve the south Korean people from the colonial fetters of US imperialism and establish the sovereignty of the Korean na-

tion on a nation-wide scale.

This struggle is an internal affair of the Korean nation, an affair which no one is entitled to meddle in.

The three principles and five-point policy for national reunification proposed by Comrade President Kim Il Sung are the just nation-saving programme pervaded with the Juche idea from beginning to end.

No one has the right to stand in the way of the struggle of the Korean people who are faithfully following the programmatic policy for independent national reunification set forth by the great leader Comrade President Kim Il Sung.

The Korean people's struggle for national reunification will certainly be crowned with victory and the day will come when the entire people of north and south Korea will live on the reunified land under the guidance of the great leader Comrade Kim Il Sung.

The Juche idea is the great doctrine which has won overall victory in the DPRK where it is brilliantly embodied in all domains of the revolution and construction.

The world people want to grasp and implement the Juche idea and many countries follow the road of independence. This is the irresistible trend of times today.

The valuable experience of the Korean revolution and the historical experience of the world revolution patently show that the Juche idea is the invincible, powerful weapon which fully guarantees victory to the revolution of each country and the world revolution.

Only when we take this great doctrine as our guide can we bring the revolution and construction to victory.

It is, therefore, the sacred duty and glorious task of all the revolutionaries to make deep study of the Juche idea and make every effort to apply it to the revolution and construction of their countries.

No one has the right to stand in the way of the struggle of the Korean people who are faithfully following the programmatic policy for independent national reunification set forth by the great leader Comrade President Kim Il Sung.

The Korean people's struggle for national reunification will certainly be crowned with victory and the day will come when the entire people of North and South Korea will live on the reunified land under the guidance of the great leader Comrade Kim Il Sung.

The Juche idea is the great doctrine which has won overall victory in the DPRK where it is brilliantly embodied in all domains of the revolution and construction.

The world people want to grasp and implement the Juche idea and many countries follow the lead of independent Korea. This is the inevitable trend of times today.

The valuable experience of the Korean revolution and the historical experience of the world revolution, and the historical trend of the times, all inevitably, powerfully show that the Juche idea is the inevitable, powerful weapon which fully guarantees victory to the revolution of each country and the world revolution.